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The Annual Convention

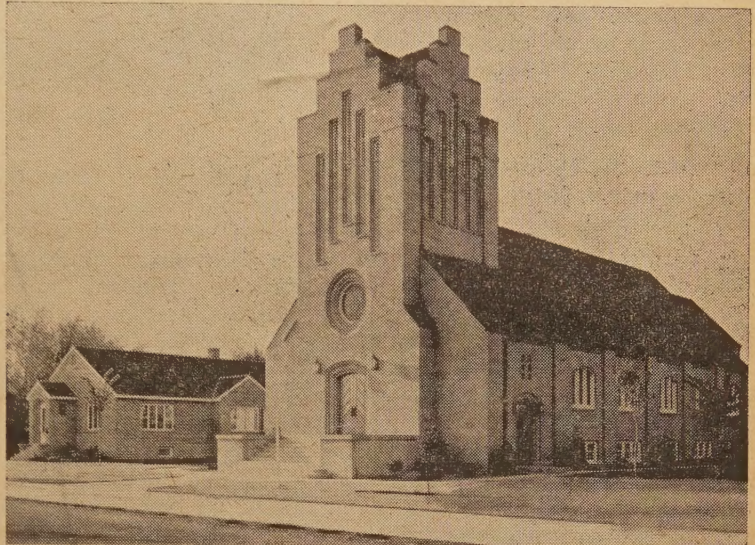
Sidney, Montana, will be host to the 63rd annual convention of the SLC. This convention will be a memorable one, because it is the first regular convention. We meet in Sidney to make plans for entering the merger in April 1960.

This is the first time a synodical convention is held in Montana. We have been in California three times, have met in North Dakota, Minnesota, Iowa, Nebraska, Wisconsin, and Michigan. This is the first time that the North Dakota-Montana District has had the convention. This district has had great influence on the synod, not so much because of its size (the district has 100 baptized members) but because of the many pastors who have come from that district.

The fact that there should be no really exciting business should help make the convention impressive spiritually.

At this writing we have not seen the pre-convention report. We shall write about some of the details to come before the convention later.

Sidney is a thriving city of better than 4,000 people. Pastor Stanley Larsen is pastor of Pella Lutheran Church. It is the largest church in the district. It has more than 800 baptized members.



Pella Lutheran Church, Sidney, Montana



Dr. William Larsen
President of Synod



Pastor Stanley Larsen

News and Notes

THE 63RD ANNUAL CONVENTION

The 63rd Annual Convention of the United Evangelical Lutheran Church will be held at Sidney, Montana, upon invitation from Pella Lutheran Church (Stanley Larsen, Pastor), June 18-23, 1959. The opening services will begin Thursday evening, June 18, at 7:30 p.m. The convention will continue through Tuesday noon.

All congregations are urged to send delegates, one delegate for each fifty members (twenty-one years or over). Delegates will please have credential blanks filled out, bring to the convention and present to the Credentials Committee.

All matters which require convention action should be in the hands of the Church Council by June 1st.

The Pre-Convention Reports are available through the pastors of the congregations. We urge all, both pastors and congregations, to give prayerful consideration to all the reports. May God grant His blessing upon our 63rd Annual Convention.

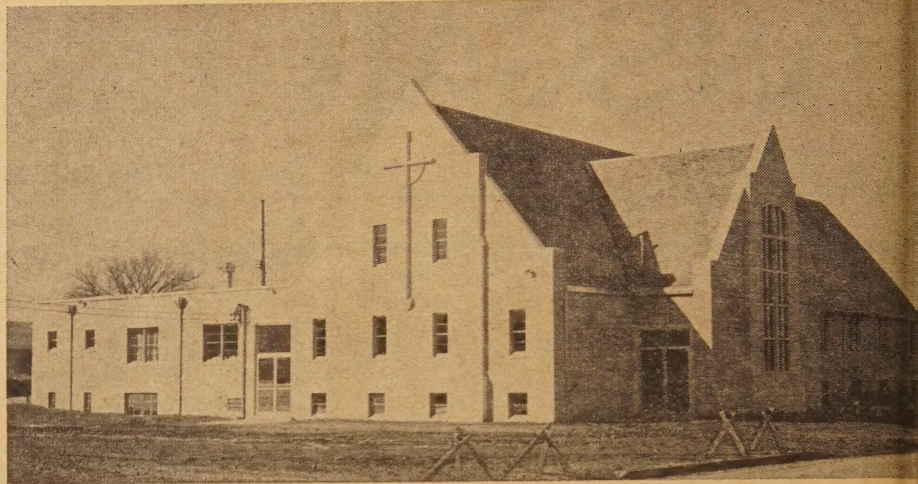
William Larsen, President
Lawrence Siersbeck, Secretary

MEALS AT UELC CONVENTION

The committee serving the meals at the Synodical Convention to be held in Sidney, Montana, June 18-23, state that they will have meal ticket books for the noon and evening meals available for \$9.00. This does not include the men's and women's banquets, which will be \$2.00 each. All breakfasts will be served in the church basement and a free-will offering will be received to cover the cost of the breakfasts. During the entire convention at least one meal a day will be served in the Hotel LaLonde banquet room. The hotel is also centrally located between the church and the high school where all of the meetings will be held.

The Housing committee reports that average cost of hotel room during the convention will be \$4.50 to 8.00.

Ed Thogersen
Publicity Chairman



New Educational Building at Lincoln, Nebraska

Our Saviour's Lutheran Church in Lincoln, Nebraska, James W. Olsen, Pastor, recently dedicated a new \$71,000 Educational Building. Dr. C. C. Madsen, President of Dana College was the principal speaker, with the pastor of the church officiating at the Dedication Service. The following Sunday, an Open House was held for the people in the community.

The three-story stone building is 40' by 85' with the following facilities: 1st Floor: 5 classrooms, youth room, equipment room, rest rooms and future kitchen; 2nd Floor: 5 classrooms, parish education office, pastor's study, church office, lounge, coat room, future narthex, and rest rooms to be furnished later; 3rd Floor: 2 class-

Doctor Lawrence Siersbeck. Dana College honored its ex-president, L. Siersbeck, at its commencement, May 24, with the honorary degree of Doctor of Humane Letters (LHD). Pastor Siersbeck, who also is secretary of the synod, serves the church in Kenosha, Wis. The Ansgar Lutheran congratulates the new doctor.

IOWA W.M.S.

Six circuit rallies have been held this spring. Mrs. A. N. Beck, the president, attended five of the rallies, and she sends us this summary:

Circuit number 2 met at Royal, Iowa. The speakers were, Pastor

rooms and large assembly (future balcony)

Future plans call for the remodeling of the west end of the church which will then become the new chancel. The seating will then be reversed and a tower added. The parsonage may possibly be moved to the south, thus giving ample room for landscaping the future church.

The congregation has just passed the 500 mark for the first time in its history. There are over 200 enrolled in the Sunday School besides an adult Bible Class averaging about 50. A full time Parish Worker has been called and she will begin her work in June. Serving in this capacity will be Miss Carol Madsen, Kenmare, N. Dak. a senior at Dana College.

Homer Larsen of Cedar Falls, who spoke on Home Missions, and Dr. William Larsen, president of UELC, who spoke on foreign missions. 180 women were present.

Circuit number 3 met at Coulters, Iowa. Speakers were Pastor George Krumrey of Hampton and Mrs. Odette Hagen of Forest City.

Circuit number 4 had a rally at Avoca. It was an afternoon meeting. The guest speaker was Mrs. S. Kaldahl who spoke "Our Mission Oaks."

Circuit number 5 met at Atlantic, Iowa. It featured a round table discussion.

(Continued on page 15)

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Editorials and Comments

THE SIDNEY CONVENTION

When lay delegates and pastors receive the pre-convention report, they should read it carefully. The president, Dr. William Larsen, reports on the life and work of the synod during the past year. We lift some important points out of the report.

First the president urges the congregations and members to study the Bible more. He hopes that the Bible studies at the convention will kindle more interest in Bible reading. The need of a deeper Christian life both at home and in our daily work can only be met by a more diligent study of Holy Scripture.

The president pays tribute to four pastors that passed away during the past year: Niels Bentsen, Christen Christensen, Ethan Mengers, and Paul G. Rasmussen.

Three new churches have been dedicated: Golgotha Lutheran, Chicago; Bethany Lutheran, Minden, Nebr.; Our Savior's Lutheran, Denmark, Wis. The following congregations have added educational facilities to their churches: Highland Park Lutheran, Des Moines, Iowa; St. Andrew Lutheran, Whittier, Calif.; Elim Lutheran, Petaluma, Calif.; Our Savior's Lutheran, Lincoln, Nebr.; Bethel Lutheran, Fresno, Calif.; Pella Lutheran, Sidney, Mont.; and St. Paul's Lutheran, Lynwood, Calif.

The synod gained 2,403 baptized members the past year, and it now reports 67,032 baptized members.

Two men apply for ordination, Donald V. Wahlgren to go to Sudan, Africa, and Stanley T. Hansen to become pastor at Ringsted, Iowa. Three men apply for admission to synod: Pastor Edwin A. Svendsen to become pastor at Easton, Calif.; Bertrand Jordan to become pastor at McNabb, Ill. and A. C. Lehman to become pastor at Spencer, Iowa.

Six pastors are chaplains in the armed services: John Beck, Niels Carlsen, Stanley Carlsen, Harold E. Nelson, Robert G. Nelson and L. M. Nielsen.

The President suggests that the congregations enter actively into the stewardship program as it is suggested by the Stewardship Committee. The UELC ranks fourth in the benevolence stewardship program.

The total giving of the UELC is reported to be \$3,71,655. Out of that sum \$627,161.23 was given to synod, districts and L.W.A. This indicates that more than \$75.00 per confirmed member was given in support of the local church and the synodical projects.

The next two budgets will be for ten months each. The new church will follow the calendar year in its finances. UELC has had its budget from May first till April 30. The 1959-60 budget will be from May 1st, 1959 to Feb. 29, 1960. The 1960 budget will be from March 1st, 1960 to Dec. 31st, 1960.

The proposed budget starting May 1st is \$438,222. The last ubudget is 433,362.

The UELC has gained two new congregations during the year, Hofva Lutheran Church of Finley, N. Dak. transferred from Augustana to UELC and Ebenezer at Curtis is applying for membership. The synod lost two congregations, Marcus, Iowa and Oyens, Iowa by trans-

fer to Augustana Lutheran Church.

It should also be reported that the UELC received 97.88 percent of the budget voted last June. In addition to this \$40,195.25 was raised for the Forward Phase.

We shall not report in detail on anything in the pre-convention report. It should be read with pencil in hand and marked here and there. The different Auxiliaries, boards and standing committees have their reports. The Sidney convention will deal with them all.

A SENSIBLE BACKWARD LOOK

It goes without saying that the forthcoming merger is mentioned a number of times in the pre-convention report. Most of the reports are simply factual with respect to the merger. However, Pastor C. M. Videbeck, president of the Iowa District, writes that the UELC had an attitude of bankruptcy and consequent inferiority complex when it started the merger negotiations. He goes on to say that these elements have now been thoroughly dispelled.

We are of course happy that Pastor Videbeck is getting optimistic with respect to the future. We simply refer to his report because we feel there never was the feeling of bankruptcy and inferiority complex on the part of UELC. We have observed the negotiations at close range the past 10 years. It is our conviction that Videbeck failed to evaluate the motives of the merger in the right way.

Dr. Theo. I. Jensen, dean of Trinity Seminary, also discusses the merger. We think he reflects the thinking of many of the members of the U.E.L.C. We look back with gratitude as we also look forward with gratitude. We quote:

"Since the 1959 convention in Sidney, Montana, will be the last convention at which the UELC will carry on business in quite the usual manner, this will probably also be the last regular pre-convention report from Trinity Seminary. The "firsts" in any history have their own significance, and one who knows how to use a pen could write a fascinating story of men and events at the beginning of Trinity Seminary 75 years ago—men not cobbled on an "ordinary" last, events humble in external appearance but blessed by the presence of the Spirit and therefore significant in terms that count in God's book. Emotions associated with the end are somewhat different. We are not sure that we have had either the vision or the fiber that our fathers had and hoped would live on in them who followed. The feeling haunts us that the early beginnings might have grown into larger things than they did, had we been men more nearly like those who went before. At the same time, however, the larger look at the story of our Synod sees things accomplished, men trained for consecrated and fruitful service of Christ. If we appreciate the significance of this, the dominant emotion now ought to be one of deep gratitude. The beginnings and the end of Trinity's separate history, and the years between—these things will occupy our thoughts from time to time during the current year, especially of course this coming fall at the Diamond Jubilee celebration in Blair next November."

Church News *from here and there*

LUTHERAN LEADER SEES KENNEDY FAITH POLITICAL ISSUE

Dr. Oswald C. J. Hoffmann of New York, said in Milwaukee, Wis. that Sen. John Kennedy's Roman Catholic religion would definitely be an issue if he won the Democratic nomination for president in 1960.

"The attitude of many Protestants like myself will be determined only by a clear-cut statement by Kennedy himself regarding the relationship of his faith to his political life," he said.

Dr. Hoffmann, speaker on the Lutheran Hour international radio program and public relations director for the Lutheran Church-Missouri Synod, said in an interview that statements already made by Sen. Kennedy on the situation had been disavowed by many Catholic publications.

While Dr. Hoffmann described Mr. Kennedy as "a fine young man," he said that the question of his religion would require clarification by the Massachusetts senator himself "before many Protestants—even many other American citizens—would feel secure in voting for him."

"I would not be against a Roman Catholic serving as president if it were made perfectly clear that the traditional Roman Catholic principles governing the relationships between Church and State were not applicable to the American scene," Dr. Hoffmann said.

In an address before the Wisconsin Public Welfare Association convention Dr. Hoffmann said religion was the one factor distinguishing the United States from the Soviet Union. Yet this factor—the freedom of an individual to believe and to propagate his belief—is taken for granted, he said.

GERMANY SEEN 'STRONGHOLD' OF ISLAM'S MISSIONARY WORK

Germany has been selected to become the "stronghold" of Islam's missionary work in Europe, a prominent West German Protestant missions leader said in Bethel, Germany.

Professor Georg Vicedom of Neuendettelsau addressed 40 delegates to a study conference sponsored by the

Association of Evangelical Missionary Societies in Germany.

Noting that Germany had become "a major objective" of non-Christian religions, Dr. Vicedom said individual missionary efforts of young Mohammedan students and "calculated campaigns" of Islamic groups such as the Ahmadiyya Mission have become increasingly active in recent years. He cited the erection of mosques and mission centers in Hamburg, Munich, Berlin and the Ruhr area financed by the latter group.

"While Islamic parishes in Germany are still small in number," he said, "their missionary zeal is enormous."

Dr. Vicedom also noted that "the biggest missionary era of the Christian church does not lie behind us, but is still to come."

The "essence" of today's missionary work, he stressed, is no longer to Christianize peoples of Asia and Africa in the shadow of Western colonialism or to help eliminate their material distress.

"Our objective," he said, "must rather be to equip, in the spirit of ecumenic co-operation, the young native Churches which today constitute the largest missions potential of Christianity, for their own missionary efforts and to make available to them theologians from western Christian countries."

HITS LACK OF INTELLECTUAL RESPECTABILITY IN PULPIT

"Every word uttered from the pulpit must be intellectually respectable," 300 pastors and theology students attending a conference in Takoma Park, Md. were told.

Dr. Albert Shirkey, pastor of Mount Vernon Place Methodist church, Washington, D. C., said that "the preacher must realize that the people in his congregation have access to many opportunities to hear the Word."

So church members "have a right to expect that what a man says from his pulpit is carefully prepared," Dr. Shirkey added. "Everyone should leave the place of worship saying surely in the message the lack of preparation was not showing."

Dr. Shirkey spoke at the third an-

nual lectureship sponsored by the Washington Missionary College and the Columbia Union Conference of Seventh-day Adventists.

Declaring that the ministry was not "an easy life," he said that "it takes work to be a preacher . . . Those who are seeking an easy way of living should keep away from the ministry."

NEBRASKA LEGISLATURE KILLS SUNDAY CLOSING MEASURE

A Nebraska legislative committee unanimously killed, after a two-hour hearing, a measure which would have closed most retail businesses on Sunday.

The bill had the support of the Nebraska Council of Churches. It was strongly opposed by Seventh-day Adventists and members of the Jewish faith. Both groups observe Saturday as their Sabbath.

Introduced as a surprise to the lawmakers, the bill was sponsored by Gov. R. G. Brooks.

During the hearing, the Rev. Carroll Lemon, representing the state church council, termed the proposed legislation "an effort to free the overwhelming majority of people for worship."

Noting a nation-wide trend for more business on Sunday, he urged the legislators to "deal with the matter here before it gets serious."

Attorney Russell R. Strom, an Adventist, described the bill as "utter hypocrisy," because it permitted amusement and refreshment places to remain open on Sunday while prohibiting other businesses to do so.

CHURCH CONSTRUCTION TOTALLED \$67,000,000 DURING APRIL

Church construction totalled \$67,000,000 during April, topping the same month of 1958 by \$6,000,000, the Department of Commerce and Labor reported in Washington, D. C.

The April upsurge brought total construction activity by churches to \$277,000,000 for the first four months of 1959, an increase of 9 per cent from a year ago.

Construction by the non-public schools dropped a little during April totalling \$40,000,000 compared with \$42,000,000 a year ago. It is still running two per cent ahead of the level of the first four months of 1958, however.

THE CHURCH IN DILEMMA

IMPRESSIONS FROM A TOUR OF SCANDINAVIA

By Bertrand Jordan

Scandinavia is a "must" for all Americans finding themselves in Europe, and who are bent on seeing all there is to see. This is the universal opinion of American tourists generally, and one in which we can heartily concur after having toured every country of Western Europe. As compared with some of the southern areas, which are not too clean by our standards, Scandinavia is a tourists' paradise, by far the cleanest and most modern portion of Europe. Still, in all this rush to modernize in conformity with mid-twentieth century standards there is one lone, singular exception. The State Church's inclination to cling to 19th Century standards has resulted in the almost phenomenal growth of the sectarian, non-Lutheran churches, especially those in the general Holiness and Pentecostal categories since the end of WWII. Since we are not in a position to explain this situation, the best we can do is to describe it, and attempt to learn a few lessons therefrom.

Denmark and Norway are eager for tourists and welcome them with open arms; Sweden and Finland are more reserved in their welcome. Again, this is a situation easier experienced than explained. Denmark is noted for its lavish hospitality with ample accommodations for tourists throughout this little country. One may take commercial tours to all sections of the land from Copenhagen; we found those were took thoroughly entertaining. In every town we noticed the staid, old State church in the center of town, and the much newer sectarian churches out in the residential areas, with welcome signs in several languages, and always in English as well as Danish. From the Danes themselves we learned that the State church has been out of touch with the people for a long time, thus permitting the rapid growth of the Pentecostal churches. We were told that they accomplished this by a warm, friendly approach. Our guide on one of the tours described it this way: The Pentecostal church preaches a living, pulsating Gospel and gives me a welcome that I never received in the old church." Americans on the lookout for silverware, and similar durable consumer goods will find the highest quality merchandise at prices unheard of in the United States.

From the northern tip of Jutland province we took an overnight boat

to Oslo, Norway. We attended a Sunday service in the capital's famous cathedral. We found it very much like the Danish guide's description, and when we got to Sweden, we found it was the same there too. Indeed, the number of new churches dotting the Southern Swedish countryside, reminded us more and more of the American scene, rather than a European one! All of the major American denominations bore Swedish labels, that were unmistakable to Americans, even those who cannot speak the language.

Norway still shows the ugly scars of her occupation during the war. And the farther north one goes, the truer this becomes. In the far North—the land of the "midnight sun," we found such famous cities as Hammerfest, Tromso, Narvik, and Harstad completely rebuilt, so that we were not long in finding out why all buildings and homes looked so new. The Travelers Guide Book said of Hammerfest that only a white frame church was left standing after the war! I snapped a color picture of that Lutheran Church promptly at midnight; we soon discovered that the best results in the Far North at photography may be obtained around 2:00 AM, during the summer months, for then the air is clear of fog and cloud formations. One gets very little sleep up there when there is 24 hours of perpetual daylight. Truly a most fascinating country.

We took the famous Norwegian Steamer trip from Hammerfest to Trondheim. Our boat stopped in Harstad for several hours on a Sunday morning, so we went ashore to go to church. It was about 9:00 AM, and most church services began at ten, so that there were as yet few people about the churches. The Lutheran Church was still closed, so we visited another nearby church, which was open and turned out to be Baptist. The caretaker was a Veteran who bore visible scars of the late war, and was very happy to see an American family. Since he could speak a little English we soon had a nice conversation going. When he learned that I was a Lutheran pastor, he invited me to preach the sermon, for a friend of his had spent some years in the States and would be my interpreter. Alas! their service did not start until ten o'clock and our boat sailed at 10:30 with the high tide, so I had to

Pastor Jordan gives interesting impressions from a thirty day tour of Scandinavia. He concludes by saying, if America is to be seen first, Scandinavia should be next.

decline the invitation. Our friend was visibly disappointed, for their preacher was at Narvik that Sunday, and the congregation here would have to be content with lay preaching, apparently no more popular over there than it is here in the States. On the way back to the boat I wondered if I would have received such an invitation in the Lutheran Church there in Harstad. It should be noted that in Hammerfest and Tromso there are fine monuments attesting to the generosity of the American people in "so ably assisting these people in rebuilding these cities from the total destruction of war."

Special mention should be made of our trip through Finland, to us, at least, the most fascinating of the Scandinavian countries. Finland alone requires the visa attached to the passport of Americans, moreover, she is also alone in rigidly enforcing the currency regulations, almost entirely ignored in the other three. But in Finland each time one cashes a Traveler's Check, the bank cashing the check must make proper entry on the currency document all travelers receive at the ports of entry. The most fascinating thing about Finland, however, is her proximity to the Soviet Union. And this important fact is very noticeable in everything that one sees and does. For example, in Helsinki we saw more soldiers in uniform moving about the streets than in the other three countries combined. We managed to get a few pictures of their colorful uniforms, much more Russian in style than the Western uniforms of the rest of the Scandinavian soldiers, although the Guide Book advised the traveler not to photograph military objects or personnel.

Once while eating dinner in a Helsinki restaurant, we watched a small group of important and prosperous looking men enter; they were accompanied by one lady. We all guessed they were Russians. A guess that was later verified. They ordered lavishly and sumptuously. Sometime later, a man, obviously a courier entered and went directly to their table. He handed a sealed envelope to one of the men, who had to sign a receipt for same before he could take possession. At short but discreet intervals thereafter, the men left one by one; the last man escorted the lady from the

(Continued on page 13)

Sixth Article in a Series

Unity begins with you

Tour the Mission Fields

By Robert C. Gremmels

After he had located a number of educational and charitable institutions on a map Bill Davis decided that maybe he wasn't a candidate for a strait jacket after all. In fact, now that he could picture schools and homes as well as councils and boards he felt that the whole Church had suddenly become more real. He was beginning to see The American Lutheran Church in **service**, not just in operation, and he liked what he saw.

"You know," he chuckled, "this new Church isn't really so hard to understand, once you get everything put in its proper place. It's sort of like my shop. When I get the place straightened up, even my wife can find her way around in it. I think it'd be a good idea to map out the mission fields the same as the institutions. That would make things still clearer."

It would, provided Bill isn't thinking of mission work in the same institutionalized way he once thought of welfare work. Foreign installations do not represent the total mission picture any more than charitable institutions represent the whole welfare program. The mission fields are just a part—though a very important part—of a wide-scale effort to reach the unchurched with the Gospel; and unless Bill views them in that context he'll miss the real purpose of this chapter. A discussion of the mission fields ought to be more than simply a geography lesson.

As a member of The American Lutheran Church, Bill Davis will play a part in three distinct phases of mission work—personal evangelism, home missions, and world missions. All three are concerned with reaching the unchurched with the Gospel of Christ, and they are of equal importance. Whether Bill Davis is making a special contribution for mission work in Madagascar, or ringing doorbells in a church survey of his community, or inviting a friend to worship with him next Sunday, he is engaged in genuine mission work. The Great Commission takes in all the world.

In the new Church the various mission endeavors will center in three

Church-wide groups—the Commission on Evangelism, the Division of American Missions, and the Division of World Missions. Strictly speaking, only the latter two will conduct mission work in the sense of gathering new converts and helping them to organize new churches; yet the Commission on Evangelism will play a part, too, since one of its stated duties is to help congregations "in bringing the Gospel of Jesus Christ to the unchurched and unconverted." About a dozen full-time evangelists will serve in this capacity.

The basic difference between the Division of American Missions and the Division of World Missions is quite obvious from their names. One will be concerned with expanding the Church in North America while the other will concentrate on areas beyond this continent. More important, however, will be a difference in objectives. While the Board of American Missions will seek to establish new **congregations**, the Board of World Missions will strive to develop new **church bodies**—self-governing and self-supporting. In Ethiopia, for example, the mission goal will be an independent Lutheran Church of Ethiopia, not a "branch office" of The American Lutheran Church.

The American Lutheran Church will have mission fields in the following lands: India, New Guinea, Ethiopia, Colombia, South Africa, Madagascar, Sudan West Africa, Japan, Formosa, and Hong Kong. (The first three mentioned are now affiliated with the ALC, the remainder with the ELC. The UELC has no mission fields of its own but cooperates with other Lutheran missionary programs in Japan, India, the Sudan, and Colombia.)

The new Church will also send missionaries to various other areas where the uniting Churches have established mission relationships—such as in Tanganyika and Indonesia, where the ALC and the ELC send missionaries under call from their respective church boards. In some cases missionaries' services are loaned to the National Lutheran Council.

India. One of the oldest and most firmly established mission fields to be supported by The American Lutheran Church is the ALC's field in the area of southeast India known as the Andhra State. Though started by the Hermannsburg Missionary Society of Germany in 1865, the mission has been operated since 1916 by the ALC (Joint Synod of Ohio until 1931). In 1945 the mission became an autonomous body called the South Andhra Lutheran Church, but the ALC still appropriates about \$200,000 a year for its support.

At present the South Andhra Lutheran Church has nearly 15,000 baptized members and about 100 congregations; 111 mission schools serve nearly 9,000 students. The mission is staffed with 27 missionaries (both clergy and lay) from America, while national leadership includes 13 ordained men and 515 lay workers. (In Northeast India is the Santal Mission, which the UELC has supported for a number of years, and which will continue to receive support from the new Church.)

New Guinea. By far the largest mission field that will come under the guidance of The American Lutheran Church is Lutheran Mission New Guinea, which in 1956 organized as the Evangelical Lutheran Church of New Guinea. Lutheran work in this vast region of the South Pacific was begun in 1886 by Missionary John Flierl, who was trained at the famous Neuendettelsau Mission Seminary in Germany. A year later a second missionary beachhead was established by another German group, the Rhenish Society. Although two World Wars seriously crippled their operations, the two missions survived, and in 1953 they merged. (The former Iowa Synod, which became part of the ALC in 1930, entered the field in the role of a "rescue team" during World War I.)

Today the New Guinea Church covers an area of about 1,000 square miles, mainly along the northeast coast near the cities of Madang and Finschhafen. It has about 200 congregations and 165,000 baptized members as well as more than 800 schools and 27,000 students. Five hospitals and 228 dispensaries help to meet the Church's medical needs. The ALC, which allocates about \$300,000 a year to the mission, has 101 missionaries (both ordained and lay) on the field, while Lutheran Churches of Germany and Australia furnish a combined total of about 100 more. National church leaders number 4,000, including about 700 ordained men.

Ethiopia. This field, just being depeopled in the Wollo Province in the north-central part of the country, will be the mission baby of The American Lutheran Church. Although several European Lutheran groups have been doing mission work in Ethiopia for some time, it was only in September, 1947, that the ALC sent its first missionaries there. So far these men have spent most of their time learning the difficult Amharic language and setting up the mission program, but progress has been steady. Before long the ALC expects to have a full staff of pastors, teachers, physicians, and nurses at work in this ancient country of east-Africa.

Colombia. The second - youngest mission field of The American Lutheran Church will be located in Colombia, South America. This field, created in one of the world's most anti-Protestant countries, was started jointly by the ELC and the UELC in 1944 and since that time has faced instant opposition from local authorities and the Roman Catholic Church. All the missionaries have succeeded in establishing eight congregations with more than 400 baptized members. They have also opened half a dozen schools and have trained a nucleus of Colombian church leaders.

South Africa. Zululand! The name itself sparks the imagination with traditional images of missionaries cooking over steaming caldrons. Yet this strange land in the Union of South Africa's Natal Province is one of the ELC's most successful and inspiring mission fields. It has been operated officially by the ELC since 1927, although missionary approaches to the Zulus date back to 1844. (For many years the mission was headed by the Norwegian Mission Society and supported by the United Norwegian Synod in America.)

Today the Zululand mission has about 17,000 baptized members and 10 congregations. - Forty-five ELC missionaries (both clergy and lay) minister to the Zulus, who have a national staff of about the same size. The mission also has three hospitals and five dispensaries.

Madagascar. Located about 250 miles off the southeast coast of Africa, the large island of Madagascar has challenged Protestant missionaries for more than two centuries. Its four million inhabitants include some of the most primitive people in the world, many of whom were once thought to be incapable of spiritual or cultural advance — until missionaries proved otherwise. Lutheran work in Madagascar was begun by the Norwegian Mission Society in 1866, and the first

Lutheran missionaries from America arrived in 1888.

Today the ELC's mission efforts are concentrated in two main areas—Anosy in the eastern section and Androy to the west. ELC personnel numbers 75, while the national staff includes 36 ordained men and 152 lay workers. About 12,000 baptized members make up 147 congregations. The mission also has 38 schools with about 2,200 students, a well-equipped hospital, and five dispensaries. In 1950 the churches of the ELC mission field joined with those of several other Lutheran fields to form an independent Malagasy Lutheran Church, which now has about 150,000 members, a theological seminary, and a publishing house.

Sudan West Africa. Although it has been only since 1952 that The Evangelical Lutheran Church has officially sponsored the Sudan Mission, ELC missionaries have worked in this area since 1923, establishing mission stations in the French Camerouns and in French Equatorial Africa. Their most notable advance has been among the Bayas, one of many dark-skinned tribes in the region.

At present the ELC has about 60 missionaries stationed in the Sudan, serving nearly 4,000 baptized Christians in 51 congregations. The national staff includes one ordained man and 35 lay workers. Sixteen schools have now been opened, and their enrollment has grown to more than 1,000. In conjunction with the Norwegian Mission Society the ELC operates a hospital in Ngaoundere. The UELC conducts mission work in Nigeria—in cooperation with the Danish United Sudan Mission of Denmark. At present the UELC has four missionaries there, and each year the Church allocates about \$15,000 to the mission.

Japan. Technically speaking, the history of ELC mission work in Japan dates back to 1892—when a mission thrust was begun but soon abandoned in favor of what appeared to be more fruitful fields in China. The present field in Japan, however, was not opened until 1949, when the ELC began operations along the coastal area between Tokyo and Nagoya. Ironically, one of the reasons for reentering Japan was that the China field, so favorable 57 years earlier, had now become closed to missionaries. Work progressed rapidly, and in 1950 the Lutheran Free Church voted to join in the program.

Since that time the two groups have worked together to establish numerous mission centers and to build a Bible

school in Shizuoka for the training of Japanese church workers. The mission also cooperates with the Japanese Evangelical Church, organized by the ULCA and the UELC, and participates in the operation of its theological seminary. The ultimate goal of the various Lutheran missions in Japan is a united Lutheran Church of Japan. At present the ELC has 70 missionaries in Japan, the Lutheran Free Church five, and the UELC three.

China. Though all of the ELC's missionaries have been forced out of the China mainland, where a growing independent Church had been established before the Communists took over, the China mission continues on the islands of Hong Kong and Formosa. In Hong Kong all the Lutheran congregations have been united into one Lutheran body, which is gradually becoming self-supporting and self-governing; and a similar development is taking place in Formosa, where eight Lutheran missionary groups are working together. Because of this close cooperation and effective leadership of national missionaries, the ELC has been able to reduce its staff considerably. At present the Church has only about 25 missionaries in this area.

When Bill Davis finished his "tour" of the mission fields he again seemed a bit perplexed at the amount of detail. But he also seemed impressed.

"It looks to me as if the new Church is really going to be mission-minded," he said. "At least by heredity if not by choice. I can see that all of us are going to have a real responsibility to keep all these missions in operation. I imagine we'll have about the largest number of mission fields of any of the Lutheran Churches in America, won't we?"

Not quite. The Lutheran Church Missouri Synod, with some 20 mission fields, will still be in the lead. But The American Lutheran Church will run a close second—and in number of missionaries will rank first. It will probably also rank first in total annual expenditures for world mission operations.

At any rate, Bill Davis is absolutely right when he says that the members of the new Church will have a "real responsibility." World missions cost a great deal of money. They also require large numbers of volunteer personnel. Members of The American Lutheran Church will be called upon for both—not only by their Board of World Missions, but also by their Savior, who says: "Go therefore and make disciples of all nations. . . ."

Next: "Examine the Auxiliaries."



THE "DODGE" DECEPTION

A mother of a young person to be confirmed reported that she would like to become a member of the church, but she and her husband could not make the decision, because they knew that becoming a member of the church carried with it an obligation to support the church with money.

The solution for these people may seem to be wise and honest. However, it really solves very little other than a mechanical one. They desired the services of the church, acknowledged their faith in Jesus Christ, and by other ways were "average" citizens who were in favor of the church. But they could not become members because if they did that, so they said, they knew that they would be expected to give of their money to the church, and this, so they also declared, they could not do because they had so many other expenses. The extra expenses itemized could have been included on almost any family budget. To them, these items seemed like honest reasons for not taking up the responsibility of formal membership in a congregation.

The thought-pattern represented by the family described above contains the germs of misunderstanding. A person does not dismiss his responsibility to the church of Jesus Christ by belonging or not belonging to a congregation or a denomination. The obligation is not one assessed by a finance board of a parish, and not one that ends with the issuance of an annual check to the church. The responsibility is one that follows an encounter with Jesus Christ as the One who died for sinners, all of them, and by whom a person through faith is forgiven and thereby assured of eternal life. From such an encounter, if it is genuine (would there be any other kind?), will come a sense of responsibility to engage others in this life-giving meeting with The Savior Jesus Christ.

A person who is without such a relationship to Christ need not and cannot dodge responsibility by remaining outside of the organized church.

Not Enough to Say Naughty, Naughty!

Editor, The Ansgar Lutheran

Sir:

Let's face it: —The saintliest person could, if provided with the circumstances Al Capone grew up in, have become another Al Capone. Let us face the fact that any or all of us could be in jail if certain experiences in our lives and certain personalities with whom we have come in contact had been different during our formative years. It certainly is not enough that the church says: "DON'T to a man like Capone, or says: NAUGHTY, NAUGHTY! to the kid who steals cars. It is not even enough that we say, "Jesus wouldn't like that."

I feel that until we have first asked the question: WHY? we have no right either to diagnose or to treat the ailment that afflicts these people. Simply to say: SIN, may be a statement of fact, but this statement is as inadequate as to say: SICK, of a man who is running a fever. The question is not: IS HE SICK? That is obvious. The question is: WHAT AILS HIM?

With the sickness of sin it is seldom sufficient for the church to condemn sin and extol virtue. It is not even enough simply to tell the sin-sick sinner: Turn to God! The point is that he does not know how to turn to God. Of course God is the answer to his problem. But he must be understood by the people of God (the church) before he can turn to God!

I have cited examples of criminals (Capone). But I believe we must apply this attitude to the respectable sinners too. To the man who does not steal cars, but is arrogant. To the man who is not a racketeer, but is miserly. To the kid who does not steal cars, but is discourteous. To the woman who is not a harlot, but despises her husband. To the middle-aged woman who is not evil but tells lies (gossip) about people (perhaps because of the change-of-life situation).

When Jesus prayed: "Father forgive them, for they know not what they do," he was setting an example for the church to follow. Far too often we have played the role of the Grand Inquisitor, the role of Caiaphas, the role of Pilate. Yes, we have opposed sin, but have not understood the poor sinner. We have, in effect, said: You are a sinner, and so are we, but you are worse. You must be different. You must be like us. Look how good we are!

Jesus understood sinners. He took the trouble of analyzing the factors that made people tick. In this regard we of the Lutheran church have not made much effort to emulate our Lord. We have simply taken the easy way out and referred to all of the poor folk on the highways and byways of life as LOST SINNERS, when actually none of them are one bit worse than any of us—and in some cases they are a lot better, because they are more honest.

I often pray that God will give me the grace to understand people. When God gives me this grace I can sometimes be helpful to them. But when I simply use the old routine on them—that is, commanding them to repent of their sin and return to the Lord, I am very ineffective.

If we will bother to look at Jesus' method of working with sinners, we will discover the amazing fact that Jesus understood and loved them all. That was why he was more inclined to weep over them than to condemn them—as we of the church today often do. Billy Graham lambasts all of society for its sinfulness and prophecies doom if we do not return to the Lord. John the Baptist did the same, but Jesus did not do that. Jesus instead identified himself with the poor sinners who heard John preach and went with the sinners to be baptized by John. Jesus understood them. This is what the church must do.

Yours,
Scrip Sundry

Dana Development Program

The pre-convention report has some encouraging points out Dana both in expansion and enrollment. Dr. C. C. Madsen, the president, describes the development program. A special interest is an important committee. Dr. Madsen writes:

"Under the direction of our UELC Church Council member, Mr. Luther Lincoln of Oakland, California, an outstanding committee of influential Danish-Americans throughout the country has been organized. The membership of this sponsoring committee for the Dana College Development Program is as follows:

L. H. Lincoln, President, Lincoln Lumber Company, Chairman of the Committee, Lincoln Lumber Company, 3182 Old Tunnel Road, Lafayette, California.

Dr. William Larsen, President, U.E.L.C., Blair, Nebraska.

Byron Langenfeld, Chairman, Board of Trustees, Dana College and Trinity Seminary, 722 Orchard Street, Racine, Wisconsin.

(Former) Gov. Victor E. Anderson, Lincoln, Nebraska.

Nels Bach, Sidney Land & Livestock Co., Inc., Sidney, Montana.

Svend Bramsen, Spraying Systems Co., 330 Park Boulevard, Glen Ellyn, Illinois.

Axel Dessau, Director, Danish National Travel Office, 8 Fifth Avenue, New York, New York.

John Hansen, Past Grand President of the Danish Brotherhood, 1533 Rockingham Road, Davenport, Iowa.

C. H. W. Hasselriis, Director Danish Information Office, 8 Fifth Avenue, New York, New York.

Leo A. Hoegh, Director, Civil Defense Mobilization, Executive Office of the President, Office of Civilian Defense Mobilization.

Henrik Kauffmann, Former Danish Ambassador to the United States.

Mrs. Goodwin J. Knight (Wife of former Governor of California), Sacramento, California.

Mr. Simon Korshoj, Korshoj Construction Company, Blair, Nebraska.

Mr. Henry Goddard Leach, President Emeritus, The American-Scandinavian Foundation, 1021 Park Avenue, New York 28, New York.

Lauritz Melchior, 13671 Mulholland Drive, Beverly Hills, California.

Peder Mickelsen—Member of Dana Board of Trustees, 65th and Gulf Drive, Anna Maria, Florida

Mr. Axel Nielsen, Nielsen Restaurants, Inc., 7330 West North Avenue, Elmwood Park 35, Illinois.

Louis Nielsen, Vice President, Beatrice Foods Company, 66-150 S. Chambers Street, Galesburg, Illinois.

Dr. Paul C. Nyholm, Editor, Dansk Nytaar, Wartburg Seminary, 360 Wartburg Place, Dubuque, Iowa.



THE WEEK AT DANA

your midcontinent college

Dana Graduating Class, 1959

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Richard Bock, Papillion, Nebraska
Wendell Hendricksen, Royal, Iowa
Larry Jorgensen, Papillion, Nebraska
Donald King, Blair, Nebraska
Gail Koldenborg, Kenosha, Wisconsin
Mary Virginia Korshoj, Blair, Nebraska
Ernest Larsen, Underwood, Iowa
Walter Ludwigsen, Milwaukee, Wisconsin
Carol Madsen, Kenmare, North Dakota
Malcolm Pedersen, Tomah, Wisconsin
Karen Petersen, Eugene, Oregon
David Smith, magna cum laude, Blair, Nebraska
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Richard Jensen, Milligan, Nebraska
Don Kruse, Omaha, Nebraska
Susan Jorgensen, Milltown, Wisconsin
John Linahan, Omaha, Nebraska
Frederick Murrell, Geneva, Nebraska
Harlan Petersen, Frederic, Wisconsin
Lee Ramage, Omaha, Nebraska
Terry Wickert, Bellevue, Nebraska

THE LUTHER LEAGUE

John W. Nielsen, Editor

LINES

From

OUR YOUTH DIRECTOR

KNOCK, KNOCK! WHO'S THERE?

By George J. Robertson

It's not just a game, but the real thing as our Luther League Caravan Team knocks at thousands of doors—doors of homes and doors of hearts—this summer.

Serving on our 1959 team are Gail Koldenborg of Kenosha, Wis., Lois Jensen of Greenville, Mich., Jerold Martin of Underwood, Ia., and Paul Petersen of Oregon, Wis. All have been students at Dana College the past year.

In preparation for their summer's work the team has studied during the second semester under the direction of the Youth Director. Their text books have been "Effective Evangelism" by George E. Sweazey, and "Ten Studies in Personal Evangelism" by Rev. Odd Gornitzka. They are prepared to do area survey, visitation evangelism, Bible Camp and Luther League counseling. They received their in-field training at Calvary Lutheran Church, Omaha, Nebraska, May 25-30.

PEALED NOSES AND BLISTERED FEET are only two of the hazards the team will learn to deal with in their work. Other teams have had problems with dogs, the heat, and fatigue. There will be days spent going from house to house in all kinds of weather. There will be hours of study and report writing. There will be long days and short nights at Bible Camps. These young people volunteered for the opposite of an easy job with big pay.

Receiving only \$6.25 per week beside room and board, they are giving their summer, so to speak, in glad service to Christ. They are part of a huge company of Christian youth who are giving expression to their faith and love through the Volunteer Service Program of their church.

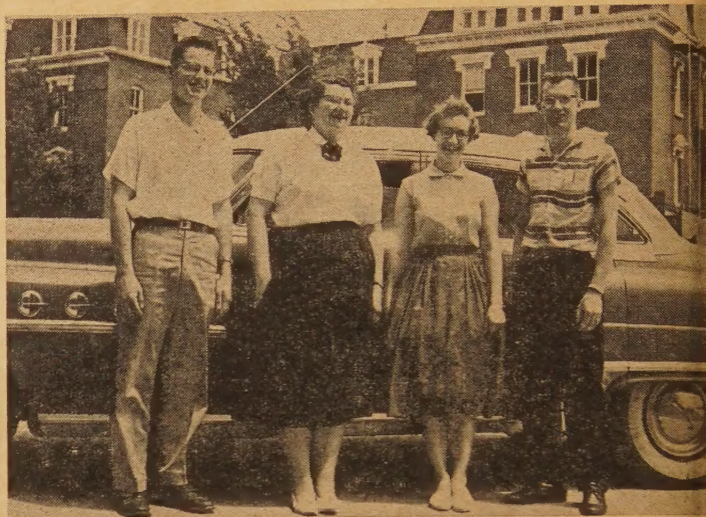
FROM TULSA TO RED DEER—It was with a hope and a prayer that the team set out from the Dana campus in the 1951 Buick Roadmaster which was purchased for the first UELC Caravan Team in 1957 at the cost of \$400. You will know what we mean when you read their schedule.

May 25-30, Calvary Lutheran, Omaha, Nebr.

May 31-June 6, Pella Lutheran, Omaha, Nebr.

June 7-13, St. Paul's Lutheran, Atlantic, Iowa

June 14-July 4, Bethany Lutheran, Tulsa, Okla.



1959 Caravan Team

Left to right: Gerald Martin, Gail Koldenborg, Lois Jensen, Paul Petersen

July 5-11, Exira Lutheran, Exira, Iowa

July 12-17, St. John's Lutheran, Oregon, Wis.

July 19-25, Sylvan Lake Bible Camp, Red Deer, Alberta, Canada

July 27-August 8, Okoboji Leadership School and Bible Camp, Milford, Iowa

Aug. 9-22, Luther Point Bible Camp, Grantsburg, Wis.

Will you join us in praying that the Lord may guide them by His Spirit and protect them in their travels? Your prayers will be appreciated!

The Grace of Humility

An interesting story is told about Queen Elizabeth. When about nine years old, she went shopping with her regal grandmother Queen Mary in some of London's most impressive stores. Crowds gathered outside the stores waiting for a glimpse of the beloved little Princess when she should reappear.

Small Elizabeth became very impatient at the time her grandmother was spending with her purchases. She urged, "Please hurry, Grandmother. I wish to go out and let all those people see me."

Sorrowfully, Queen Mary led little Elizabeth to the rear exit of the store. They returned to Buckingham Palace by a devious route.

"England must never see one of its princesses when she is full of foolish conceit, my child," Elizabeth was told. "England loves your father and mother because they serve, not because they rule. Never forget that Elizabeth. Your loveliest crown is not made of gold and precious stones, but of humility."

—American Holiness Journal

Witnessing For Christ Among Friends

By Julie Grimm

To me, the most effective way for one to witness for Christ around his friends in our modern civilization is being a "doer"—not a "preacher." Perhaps many of you have encountered the lay-person who feels it is his task in life to begin to effect peace in the world by informing his friends and neighbors. He may have the best intentions, yet with this attitude, he will come up against resentment, or at best, patient listeners, who will be more set in their old ways than if they had not been gathered. Metaphorically speaking, the result is the same as forcing piano lessons on a person. Certainly, he is resentful. We like to make our own decisions. Now, if our reluctant pianist had first enjoyed the performance of a professional on the instrument, he would most likely want to play like the master set before him and would seek out an instructor. So it is with human beings. What the enthusiastic witness for Christ, whom we first met, may have overlooked, is the fact that world peace is up to each individual. To lead a Christ-like existence is a decision that no one can make for us. And this person set his goal toward perfecting his own self, he probably would more effectively testify for Christ in just being an example, like the concert pianist. Of course, it is the prerogative of each Christian to invite friends to church and to other places where they may learn how to follow the path of righteousness. By endeavoring to build our lives as God would have us do is, I believe, the most effective way to witness for Christ.

Youth Office Bulletin Board

1959-60

YOUTH PROGRAMS AND LEAGUE MANUAL

THE NEW YOUTH PROGRAMS AND LEAGUE MANUAL FOR 1959-60 ARE NOW HERE. A FREE COPY OF EACH WILL BE SENT TO EACH LOCAL LEAGUE PRESIDENT WHOSE NAME AND ADDRESS APPEARS ON OUR MAILING LIST. BE SURE WE HAVE RECEIVED THE NAME AND ADDRESS OF YOUR LEAGUE PRESIDENT. IF YOU DO NOT RECEIVE A COPY BY JUNE 15TH, PLEASE LET US KNOW.

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ALL PARISH PASTORS WILL RECEIVE A FREE COPY OF THE LEAGUE MANUAL. PASTORS, PLEASE CHECK WITH YOUR LEAGUE PRESIDENT TO SEE THAT HE OR SHE HAS RECEIVED THE FREE COPIES OF YOUTH PROGRAMS AND THE LEAGUE MANUAL. UNLESS THE NEW OFFICERS AND ADDRESSES HAVE BEEN REPORTED, YOUR COPIES MAY GO TO LAST YEAR'S PRESIDENT. YOUR HELP IN GETTING THESE IMPORTANT TOOLS TO THE RIGHT PERSONS WILL BE APPRECIATED.

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THE LEAGUE MANUAL, .60 EACH

(This is the last of a series of three articles on "Witnessing prepared by leaguers in Whittier, California. —J.W.N.)

INTERNATIONAL LUTHER LEAGUE CONVENTION

Dana College
Blair, Nebraska
August 27-30, 1959
REGISTRATION BLANK

Send to: Miss Margaret Erpelding, Dana College, Blair, Nebraska

Name Church

Address

Preregistration fee enclosed (\$5) (Pay remainder on arrival)

plan to arrive Date Hour

Arriving by Bus or Train? Car?

Please have transportation committee meet me: Time Place

Preference of Roommate

Delegate Guest Pastor

BY THE FIRESIDE

THE SHEPHERD HYMN

Ps. 23:1

The King of Love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.

Ps. 23:2

Where streams of living water flow,
My ransomed soul He leadeth,
And where the verdant pastures grow,
With food celestial feedeth.

Ps. 23:3

Perverse and foolish oft I strayed,
But yet in love He sought me
And on His shoulder gently laid
And home, rejoicing, brought me.

Ps. 23:4

In death's dark vale I fear no ill,
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.

Ps. 23:5

Thou spreadst a table in my sight,
Thy unction grace bestoweth;
And, oh! the transport of delight
With which my cup o'erfloweth.

Ps. 23:6

And so through all the length of days
Thy goodness faileth never.
Good Shepherd, may I sing Thy praise
Within Thy house forever!

—Henry W. Baker, 1868

WATERING THE HORSE

By Erwin L. McDonald

Somebody gave us a new slant on an old saying, the other day. It has often been said: "You can lead a horse to water, but you can't make him drink."

This is not true, we are told. It just depends on how you go about it. If you want to make the equine partake of the H-2-O, don't ram his nose into the water by force. Instead, give him some salt with his oats. Yep, salt him and he'll soon be leading you to the watering place!

We pass this on to benign husbands of stubborn wives, and vice versa; to parents and teenagers who may have difficulty understanding and being understood; to pastors who have deacons sometimes slow to see the light, or deacons who have pastors, etc., etc.

Decide what you want the other fellow to do and then all you have to do is to figure out what you can do to make him glad to do what you want done. Simple, eh? Of course, the manipulation motive might enter into the situation also.

The Scriptures throw light on the "salting" process. (Quotations will be from Phillips' translation of the New Testament.)

"Don't criticize people, and you will not be criticized. For you will be judged by the way you criticize others, and the measure you give will be the measure you receive."

Why is it so thrilling to straighten somebody else out and so painful to be straightened out yourself?

"... The one who asks will always receive; the one who is searching will always find, and the door is opened to the man who knocks."

"Don't resist the man who wants to harm you . . . If anybody forces you to go a mile with him do more—go two miles with him . . ."

If you are asked or required to wash the dishes, make the beds also.

If your wife sends you on a shopping spree, be willing to take the things back or swap them, after she has seen the sizes are wrong and the colors clash.

If the husband pecks you on the left cheek as he is leaving for the office, turn the right cheek also.

"Treat other people exactly as you would like to be treated by them—this is the essence of all true religion."

Let's get the horse watered!

—Arkansas Baptist

PSALM 118:24

By Robert B. Pattison

This is the day of God's own making
And beyond the eastern skies
He provides for man's awaking,
Bids His children to arise.

To arise and to rejoice

In this, the day that God hath made;

To gladly listen to His voice,
And greet the morning unafraid.
Through this day and hour by hour
Rejoicing in His love and power!

"FOR ALL WHO WATCH"

For all who watch to-night,
By land, or sea, or air,
Oh Father, may they know that Thou
Art with them even there.

For all who weep to-night,
The hearts that cannot rest,
Reveal Thy love, that wondrous love
Which gave for us Thy Best.

For all who wake to-night,
Love's tender watch to keep,
Watcher divine, Thyself draw nigh,
Thou who dost never sleep.

For all who fear to-night,
Whate'er the dread may be,
We ask for them the perfect peace
Of hearts that rest in Thee.

Our own beloved to-night,
O Father, keep, and where
Our love and succor can not reach,
Now bless them through our prayer.

One summer evening a father caught his son tearing down the street after another child, screaming: "Wop! Dirt! Wop!" He took the boy into the house, set him down at a desk and gave him a sheet of paper. "Now I want you to write down every way in which you are different or better than that little Italian girl."

Dinner time rolled around, and the paper was still blank. The young fellow took it slowly to his father. The father smiled: "That's a good paper. Now, until you can create a wonderful human soul, as God can, don't presume to criticize anyone because God chose to have him born a member of any one of His nations or races. Remember this paper."

—Baptist Bulletin Service

A WHALE OF A SLIP

I was preaching the story of Jonah. My sermon topic read: "The Lord's Call to Service." In the first part of the sermon I pointed out how Jonah defied God's call to go to Nineveh and in the second part I showed how Jonah obeyed the call.

Going back to the first part of the sermon, I tried to become somewhat dramatic. I was heard to say: "There was Jonah in the belly of the whale. I just felt that I had said something wrong so in the split second one had in such situations, I quickly decided to correct myself. Only this time it made it worse. I said: 'There was Jonah in a whale of a belly.'"

—Rev. Walter Luebke
'Christianity Today'

SCANDINAVIA

(Continued from page 5)

om. Who knows but what we were
ent witnesses to some Red intrigue
a new phase or turn in the cold
ar?

It is about 800 miles from Helsinki
Hammerfest by rail and bus. The
st 500 miles to Rovaniemi are by
rail, with excellent sleeper accomoda-
tions, for a country bled practically
white by Russia. Rovaniemi is another
brand new city, completely rebuilt
since the scorched earth policy of the
war. We were especially interested
in the lovely new Lutheran church in
that city, and the large plaque inside
the church, which reads in Finnish
and English: "In grateful remem-
brance to the National Lutheran
Council of the United States for their
assistance in rebuilding this church."
That city lies directly on the Arctic
circle and is also the Capital of Lap-
land. Another 200 miles to the north
lies Ivalo, where we first saw the still
colorful Laps, who are now more in-
terested in tourists than in tending
their reindeer herds. The town of
Ivalo also has a Lutheran church re-
built by the National Lutheran Coun-
cil. To read of the gratitude of the
Finnish Lutherans for our assistance
to them through the National Lutheran
Council is in itself a very reward-
ing experience and we are happy to
pass on this information to the read-
ers of the ANSGAR LUTHERAN.

One of our big railroads has this
slogan: "See America First." True,
but we hasten to add: "See Scan-
dinavia NEXT!" There is so much
to see and learn in this land, which
many of our people call HOME COUN-
TRY, of benefit to us in our church
work.

IF

By Francis W. Starring

If God's people in privation,
Poor in wealth this world demands,
Need to make no presentation
From the labor of their hands,
Why, in love none will gainsay,
Said our Lord, whom we believe,
Tis more blessed all the way
For such to give than to receive?

If the preacher does not dare
From the pulpit to proclaim
That God's stewards ought to share
Worldly goods to praise His name,
Why, then, did God's Spirit move
His apostle, teaching saints,
To exhort them all to prove
Bountiful without restraints?

If with preaching bold and singing
Shy collection plates are seen,
Since the very act of bringing
Money must be crass and mean.

Why, when Scripture dealt with giv-
ing,

Did God's Word the truth impart,
This is much of Christian living,
Flowing from a cheerful heart?

ASSOCIATION

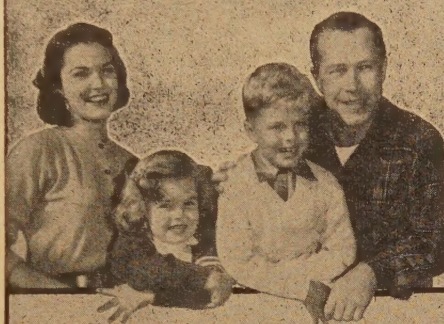
By Grace Noll Crowell

I associate the Christ with quietness,
Despite the crowd's wild clamor and
acclaim
That followed as he moved to heal
and bless.
I think of him beside a home-sweet
flame
At Bethany, or moving tranquilly
Along the furrowed fields, or through
the wheat;

And always I have pictured Galilee
Calming at the coming of his feet.

He drew his strength from solitude.
Alone
He sought the mountainside and knelt
in prayer;
And strange, today his low-toned
words are blown
As clear as trumpet calls upon the air.
And oh, his silence as he calmly stood
Before the mad, false accusations
hurled!
This is a silence grown so loud it
should
Ring out forever down a startled
world.

Lutheran Mutual's Family Plan



now
makes
available . . .

Assurance of Insurance

for your
future
children

At Lutheran Mutual, we believe that everyone is im-
portant. For that reason our Family Plan was designed in such
a manner that individual policies could be written to fit the
particular needs of each family member.

For the same reason we are now emphasizing that you
guarantee the insurability of your future children. This new
feature of the Family Plan assures parents that a policy may
be written on a newborn baby -- REGARDLESS OF HEALTH
and without evidence of insurability -- between the fifteenth
day and the third month after birth.

This agreement is now available in most states and it is
of particular advantage to young Lutheran families. We sug-
gest you call your nearest Lutheran Mutual representative or
write to the Home Office for a complete explanation of this
new feature.

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

Lutheranism Still Alive In Latvia and Estonia

Although in many ways crippled and restricted in its influence and church activities, Lutheranism in Latvia and Estonia—the state religion when those countries were independent—is still alive under the rule of the USSR.

Authoritative reports appearing in various sectors of the West European press reveal that the Lutheran Churches in those Baltic states have by no means been destroyed or forced to go underground, but that they are still carrying on openly, even though in a limited fashion.

Their old archbishops are now in western Europe, leading the Latvian and Estonian Churches in exile; but back in their homelands, with official sanction, their titles have been assumed by others who are leading the remaining Lutherans in an effort to please both God and the Communist government.

The income from taxes which the State Churches enjoyed is now gone; but the Lutheran parishioners have met the loss by more generous offerings and gifts.

They no longer have any theological faculties; but they are still training small groups of young men for the gospel ministry, gathering them sporadically in accordance with the less formal means at their disposal.

Similarly, Sunday schools, catechetical classes and other forms of religious instruction have been done away with; but every year there are a few candidates for confirmation—children who have learned the elements of the Christian faith by parental teaching or improvised catechetical interludes in the regular worship services.

Such services are allowed without hindrance on Sundays and holidays in "registered" places of worship. This fact, Baltic churchmen tell westerners, shows the way that "the religious freedom guaranteed by Soviet law" is respected by the authorities.

At the same time, church people are expected to show their sympathy with the Communist approach to world affairs by singing hymns, praying and working for the East European peace movement. Both Latvian Archbishop Gustavs Turs of Riga and Estonian Archbishop Jaan Kiivit of Tallinn are active leaders in that movement.

This picture of present Lutheran church life in the absorbed Baltic states was the one that western journalists said they received from the two archbishops and from pastors, in direct talks.

The Paris Lutheran monthly *Fraternelle Evangelique* based its report on descriptions given by Archbishop Kiivit, a pastor from Estonia, and one from Latvia, during a recent visit to Lutheran churches in the French capital.

Meanwhile, the leading West German newspaper *Die Welt* published a dispatch from its Moscow correspondent who visited Riga, interviewed Archbishop Turs and obtained an essentially similar account of the present church situation in that area.

The archbishop said that of the two largest religious groups in Estonia, the Lutherans now claim 700,000 "active" members and the Orthodox 150,000, while in Latvia the Lutherans count 600,000, Roman Catholics 200,000 and Orthodox 150,000.

Archbishop Kiivit was quoted as saying that when the Communists took over Estonia after the war, 60,000 of his countrymen, including 40 per cent of the Lutheran pastors, fled to the West. He gave the present Estonian population as about one million.

The Estonian Church in exile, headed by Archbishop Johan Köpp, who resides in Hagersten, Sweden, claims 66,000 members. The Latvian Church in exile, directed by 89-year-old Archbishop Teodors Grünsbergs from Esslingen, Germany, claims 120,000 in scattered parts of the world.

Archbishop Kiivit said three fourths of the churches in Estonia were destroyed or damaged by the end of the war. The Lutheran Church there, he reported, now has 122 pastors who with the assistance of deacons and lay preachers serve 148 parishes in which there are 172 places of worship.

In Latvia 280 Lutheran parishes are now served by 120 pastors with lay assistants, the church spokesmen said. Even German services of preaching and Holy Communion are now permitted and a Latvian pastor holds them once a month in Riga, according to a Baltic newsletter report quoted by the German Evangelical Press Service (EPD).

The post-war ban on the use of the German language in public gatherings,

Behind the lines of this story there is much faith and prayer and courage. The story shows that the gospel will find a way.

EPD said, was lifted at Easter 1955 when several West German Evangelical churchmen visited Latvia and gave a number of addresses there.

The *Die Welt* correspondent said "peace services" are regularly held in the Latvian churches and that the latest edition of the Lutheran hymnal includes a number of "peace hymns."

Both archbishops were quoted as having spoken in encouraging terms of their members' efforts to compensate for the loss of tax support. Archbishop Kiivit said the Estonian Church's income is slightly higher than it was 20 years ago, while Archbishop Turs commented, "The (Latvian) Church is not suffering privation. Offerings and voluntary contributions bring rich blessing."

BOOK REVIEWS

All books reviewed may be purchased from Lutheran Publishing House, Blair, Nebraska.

Preaching for the Church

By Richard R. Caemmerer, Concordia Publ. House, 354 pages, \$4.50.

This well known Lutheran professor has produced a book of the Theology and Technique of the Christian Sermon. It has a wealth of helpful material. It is one of the best books of its kind which appeared for some time.

The Bible is the Word of God

By John R. Lavik, Augsburg Publishing House, 62 pages, \$1.25.

Many books have discussed the problem of the Bible. These discussions are often so involved that the ordinary man and pastor have not the patience to read them through. Dr. Lavik has given his readers a very short treatise which can be understood by everyone. He states the authentic Lutheran position and he simply and carefully leads his reader along. The Bible is the inspired Word of God. The inspiration is verbal and plenary. It is inerrant. But this position must not be rationalized. When I open the Bible and read, it is the Word of God that I read. We suggest that pastor and lay people read this little book. They will rejoice as they do so.

Budget Forward Phase	Total	Fiscal Yr.	Calendar Yr.
		1959	Luth. World Action
Previously acknowledged			\$53101.00
Oakland, Calif., Our Savior's Luth. Church, given by Mrs. F. Skytte for Synodical Quota \$10,	\$14741.46	\$ 3107.41	\$11634.05
for Synodical Quota in memory of Irene Riddell \$5			
Elk Horn, Ia., Bethany Luth. Church for Foreign Missions	15.00	15.00	
Geneva, Minn., Community Luth. Church for LWA	12.00	12.00	
Sioux Falls, S. Dak., Mr. Peter Nelsen and Mr. and Mrs. Harold Olne in memory of Peter Christensen, Sr. for Missions	225.00		225.00
Madison, Wis., Our Savior's Luth. Church for Synodical Quota	5.00	5.00	
Rev. and Mrs. Ervin Bondo for Santal Mission	142.00	142.00	
Glendale, Calif., Mr. and Mrs. Alman Larsen in memory of Mrs. L. P. Madsen, Council Bluffs, Ia., for Japan Mission	5.00	5.00	
Goodhead, Ia., Bethesda Luth. S. S. for support of a child in Africa \$40, Colombia Mission \$23, Brazil Mission \$11	3.00	3.00	
Farmington, Minn., Farmington Ev. Luth. Church for Foreign Missions in memory of Mrs. Dora Rasmussen	74.00	74.00	
Medney, Mont., Brorson Luth. Church for LWA \$10, Synodical Quota \$35.95	30.00	30.00	
Mr. and Mrs. Dennis Dynneson and Mr. and Mrs. Andrew Dynneson in memory of Tom Christensen for Home Missions	45.95	35.91	10.00
Alt Lake City, Utah, Tabor Luth. Church for Forward Phase	6.00	6.00	
Oregon, Wis., St. John's Luth. S. S. for Brazil Mission	254.20	254.20	
Madison, Wis., Ladies Aid Society of Our Savior's Luth. Church for Dr.'s Emergency and Milk Fund, Santal Mission \$100*	51.85	51.85	
\$260.64 was transferred from Forward Phase and \$26.65 from Sudan Mission for LWA		—287.29	287.29
TOTALS	\$15610.46	\$ 3454.12**	\$12156.34

Not included in Synodical Quota. ** Included in this amount are special gifts for Forward Phase amounting to \$1,079.96.

received with thanks.

Blair, Nebraska, May 23, 1959.

P. V. Hansen, Treasurer

NEWS AND NOTES

(Continued from page 2)

ussion and an address by Miss Naomi Yorkelson from Santalistan. 160 were present.

The speakers were Mrs. A. N. Beck and Dr. C. C. Madsen.

Circuit number 1 met at Viborg, S. Dak. This rally has already been reported in The Ansgar Lutheran.

A NEW DOCTOR

Pastor Joseph M. Girtz of Los Angeles, pastor of Olivet Lutheran Church and vice-president of the UELC was honored by Trinity Seminary at its commencement May 27. He received the honorary degree of Doctor of Divinity. The Ansgar Lutheran congratulates the new doctor.

MINNESOTA W.M.S.

The Southern Minnesota District Rally of the Women of the Church was held at Trinity Church of rural Blooming Prairie, Minn. on May 14. Representatives from Albert Lea, Geneva, Owatonna were present as well as the women of Trinity.

The program opened with an organ prelude by Mrs. Ernest Thorager of Trinity followed by the hymn "Hark the Voice of Jesus Calling." Devotion was led by Pastor F. A. Berg. Mrs. Silver Anderson of Our Savior's Church of Owatonna gave a reading entitled "The French Shoemaker, after which a vocal solo was sung by Mrs. Robert Christenson of Trinity Albert Lea. She was accompanied by Mrs. Ernest Thorager. The guest speaker

was Mrs. H. J. Elliott of Hayfield, Minn., a former missionary. She gave an illustrated talk on the work she did with her husband, a medical missionary, in Nigeria, West Africa. They were the first medical missionaries in this area and were there from 1946 to 1953. During their stay a hospital was built with a capacity of 52 beds. The lecture with the pictures showed the great need of missionaries in this part of the world.

An offering for missions was received.

A duet was sung by Mrs. Clark Nelson and Mrs. Luvern Wayne, from the Geneva church. They sang "Be Thou Near Me," accompanied by Mrs. Roy Mumm, after which the benediction was pronounced by the pastor.

Refreshments were served after the program by the women of Trinity Church.

MISSOURI SYNOD NEARS 2½ MILLION MEMBERSHIP MARK

New membership figures released in St. Louis, Mo. by the Lutheran Church—Missouri Synod show that the denomination has become the largest Lutheran body in the Western Hemisphere.

However, the United Lutheran Church in America remains the largest Lutheran group in the U. S., its possessions and Canada.

An increase in baptized members of 21,128 in 1958 brought total Synod membership to 2,442,933, according to the denomination's Statistical Yearbook. The increase was 3.7 per cent over 1957.

WHAT TO BRING TO CHURCH

BRING a holy reverence for both God and His House—the church.

BRING an unselfish spirit and an abiding love for your fellow Christians.

BRING your tithes and offerings.

BRING a friendly smile and a hearty handshake for friends and strangers alike.

BRING a kind word for your church, its program and leadership.

BRING a willingness to join in the worship service by singing right out of your heart with the congregation.

BRING your visiting friends and relatives.

BRING a prayerful heart and open mind for the Word of God.

BRING an unsaved friend and pray for him during the service.

BRING a willingness to accept places of responsibility where you can serve when asked.

—Calvary Baptist Church,
Washington, D. C.

ANGLICAN BISHOP QUESTIONS GRAHAM 'CONVERSIONS'

Anglican Bishop Theodore Bruce McCall of Rockhampton, Northern Queensland, challenged the way Billy Graham's evangelistic team counts "conversions."

The bishop attacked the Graham organization's "objectionable methods of counting heads and boasting of conversions" in an article published in his diocesan magazine.

Urging the American evangelist, now in the second half of his four-month Australian Crusade, to "watch his organizers and spokesmen more carefully," the bishop cited the experience

of a Rockhampton diocesan Anglican priest who attended a crusade meeting in Sydney.

When Mr. Graham called for all "who accepted the Lord Jesus as their personal Savior" to stand up, the priest and a group of Anglicans accompanying him rose and "were counted as converts, although they all were already devout followers of their Lord and Master," Bishop McCall wrote.

In Sydney, a spokesman for the Crusade team said individuals who stand at rallies are called "inquirers who come forward for counseling" or persons making "decision for Christ" rather than converts.

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CONVENTION NOTICE

Pella congregation of Sidney, Montana extends an invitation to all pastors, delegates and guests of the Synod to attend the 63rd annual Synodical Convention of the U.E.L.C. to be held in Sidney, June 18-23. We ask that you send your reservations as soon as you are able to do so to Mr. Eldon Steffens, Box 631, Sidney, Montana.

The homes of our members are open to visiting pastors, delegates and guests.

For those wishing hotel and motel accommodations, we give you this information: we have excellent and ample hotel accommodations; as far as the motels are concerned, they are also excellent, but there are not as many available motel rooms as there are hotel rooms.

Sidney is located just North of U. S. Highway No. 10 on Highway 16. There are excellent rail and bus accommodations to Glendive, Montana, and rail accommodations to Culbertson, Montana and Williston, North Dakota. All pastors, delegates and guests, will be met at any of these points if they will notify Mr. Henry Andersen, Route 1, Sidney, Montana in advance of their arrival.

Frontier Airlines has two Flights into Sidney daily. If you desire to be met at the airport, kindly notify Mr. Andersen as to the time of your arrival. Our transportation committee will be on call to meet all who desire its services.

Iver M. Iverson

President of Pella Lutheran Church

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